

M2223
Friday, February 23, 1973
~~Friday~~
BARN Group II
~~Question and Answer~~

[REDACTED]
Must Remain in
Transcription Room

MR. NYLAND: So, we'll assume that the month of February was a concentrated month for meetings. Next week we'll only have one on Monday ^{and} and Wednesday, no meeting, and Friday, no meeting. It probably is good to change it because you might get a little too much, too much fed up, maybe you don't work hard enough so that you have a variety of questions, and we run ^{the risk} of having to answer ^{exactly} the same thing every time. Although of course that ^{need} ~~may~~ not be the truth because ^{it} or rather, ^{need} need not be so, because the variety of life and the different experiences you have ought to be capable of giving ^{you} a great variety of different kind of questions, particularly when you have enough people, as it were, to choose from. But in any event, for a little while we'll let up and you ^{are} ~~be~~ more on your own. Maybe then if we meet once a week, there'll be a great influx of questions, dependent entirely ^{on} how you keep on working. Of course, sometimes I think it is right that you are on your own, that you ^{shouldn't} ~~don't~~ have a person like myself who tries to keep you at it. I think after some time even you may resent it, as if one keeps on repeating the same thing; finally you say, "I know, I know, I know. Don't tell me." If we reach that kind of a state, are we very happy?

I wanted to say something about simplicity, about people being here and trying to be much more simple than they are. But I decided that I ^{would} ~~will~~ just say that I don't think you are simple enough, that your requirements are still too much. And I will let it go at that and you can interpret it anyway ^{where} ~~where~~ you feel it fits.

So, will we talk about work? Will we talk about questions? ^{Yah.} ~~Yah.~~

Vin Woods: It's Vin. *Uh* I feel like I ought to ask a question about results. For a period of time I looked for results to give me an indication of whether I was Working in the right way. And then I decided not so much to look for results but to shift my emphasis and try to Work without looking for that. *And* at the end of a day, I would look back, and if I had tried, I would say, "All right," even if the attempts didn't lead directly to an ~~Awareness~~. Now I'm wondering if there's a danger *of* becoming complacent or satisfied with results *with* efforts that don't lead to a result?

MR. NYLAND: I think there's a *great danger*. I think *that* when one is not quite sure that, whenever you wish to create an 'I', that it is immediately there and can start functioning, or that an 'I' exists *which* remains in the background until you call on it, you *now* always run the risk that whenever you *now* want to make an effort and you're not looking for ~~a~~ certain results, that you might dilute it and you put water in the wine, and you will end up *by the* with a satisfying statement to yourself that you are Working although there are no results. *I think* any attempt for Work has to have a result. *It's a* The result may be different. *It* It may be different results sometimes for the same person at the same time. *It* It may be different for different people who are inclined to wish to look for certain things which are perfectly legitimate, but may not be the same for another person who has a different kind of attitude, or even when they start from different levels of their own life. *I* I think what really should be a definite result, not so much what I many times emphasize, *the* question ~~the~~ question of self-knowledge, but the question of something existing without defining *the* it; that is, *the* realization on the part of *it* of having an ~~Awareness~~ of something that is also there which is functioning and which is active, without then going further into saying there is a result because I get information about myself, but that

there is quite definitely a realization of a difference in one's life and where the accent of one's life is placed in a different way. I think sometimes you can compare it with having a separation, something quite definitely separated within oneself in one's brain, or, definitely within one's heart. That the heart is functioning instead of the solar plexus, is already quite a different place where an emotional activity is centered. ^{As far as} ~~That's why where~~ the mind is concerned, it ^{is} also possible to locate it in a certain place where there never was any activity, and now a certain activity does take place.

← It also means that ^{at} the time when one is ~~is~~ awake, that that what is functioning really overshadows every other kind of function of the mind, and that there should be a result, in a certain sense, of knowing that the accent of the point of gravity is placed differently because not as much energy goes to one's ordinary life. It keeps on existing and it must be maintained and a certain ^{quantity} ~~quality~~ of energy is necessary for it. So I'm not ~~not~~ emphasizing results in the sense of knowing that I exist and having facts about myself. That I think is a logical result of the other state, because if there is a separation and something is functioning which is quite different and is not natural with me, because in ordinary life I usually ~~don't~~ I don't have it; then I know that ^{that} when it is there, it is active - I know that activity, ^{it} otherwise my ~~it~~ wouldn't be aware of it - then I can also be sure that certain facts will come to my notice in time.

Be very careful that you don't dilute your efforts. It is really necessary, for any kind of an effort, to make ^{them} ~~make~~ such an effort threefold. If that isn't there, the effort is not in accordance with the Law of Triharmonia, and it's quite necessary to understand what that really means. It means that in my life as it is on Earth, I want to have something that reminds me of the possibility of the future and ^{the} potentiality of myself. As long as I remain under the Law of Seven, ^{even if I am quite cognizant of the fact that (over)}

Pat Daily: ~~Mr. Nyland, I have been thinking about this for a long time.~~ *I* In the past, my general approach to Work has been, when I make an attempt, it's a mental formulation wherein I say, "I want to have something ~~impartial~~ to me, existing." ~~Un~~ *O*ften, in the last year, say, there's come from a place further inside, a real ~~wish~~, and it's definitely in the direction of Work. But when I'm in that state, *g* and I want to deepen it, my mind will still come in *g* and it will say, "All right, now, *g* I want to have an 'I' observe me impartially." And it stifles it. My mind is stifling ~~it~~ *me* --

MR. NYLAND: You know why it stifles? You use one reasoning against another reasoning. And the one reason is not strong enough to offset the effect of the other. The solution is quite obvious. One does not have in one's mind that kind of a desire. The desire has to come from your heart. It corresponds to a situation in the mind which explains ^{*it and*} ~~what~~ ^{*you*} really is necessary. So, one can start even with saying ~~that~~ ^{*e*} there should be something ~~impartial~~ with me, and I can describe it and I can use 'ABC' for it. But for me it is not ^{*as*} yet the beginning of Work; ~~it~~ ^{*is*} only a little description. ~~The~~ ^{*of*} real attempt ^{*for*} ~~of~~ Work is based on such a sincerity of ~~wish~~, and that has to be based, as I've said many times, on the motivation ^{*of*} why I wish to Work. And if I really don't agree that there is something worthwhile Working for, I will not even wish to create any kind of an 'I', not in any form, ~~even~~. The realization of that what I am is not ^{*a*} a question of my mind describing it. It's a question of my feeling understanding that what is really myself as I am; of course I try to become quite honest about it. But where it really comes from, ^{*he said,*} is via my ~~Magnetic~~ ^{*then*} Center residing ultimately in the level of my being. And ~~there~~ ^{*then*} again is this question of the totality of myself as being three-centered in the unity ~~of~~ themselves joining into that kind of a ~~wish~~ ^{*g*} which becomes expressed through my emotional center. And

then that, when I am convinced that I have to do something about myself, then I have a sincere ~~Wish~~. And with this ~~Wish~~, ~~then~~ I tell my mind, "Now, create this 'I' in your mind"; or I tell my heart, "Create something that is present to my heart and not only in my solar plexus." And when then that starts to exist as a creation of Objectivity, then of course, it will do Work, because that's the purpose of creating it.

But the fundamental issue for myself is always: "What kind of a man am I? Do I need Work? Can I get it any other way? And if I am convinced I cannot get it, I must try to Work in accordance with that kind of a prescription. That is the reality of that what I wish. I do not wish to be a subjective creature all the time and asleep. I want to have the possibility or the chance or at least the indication within myself that I'm not satisfied with this earthly life. I want to grow up. I want to grow away from it. I want to grow out of it. And with that I have to go to a different kind of a level away from the Earth, and then that what is a different level I now define as something that I wish for.

You understand it? ^{Ret: Yah. MR. NYLAND!} It is much deeper than you ^{make} ~~have~~ it. And don't be intellectual about Work. ^{The} Intellect is only good to give a little description of what the light on the path notices. It has nothing to do with the motivating power. That comes from the wish to separate your solar plexus from your heart, to go towards your heart ^I as it ^{--if} ~~were~~ to wake it up and say, "Have a wish for the understanding of my life." Then I Work. ^{MR. NYLAND! Yah!} ^{Mr. N - Yah - Ethel's} Ethel Hemsli: Mr. Nyland. ^{It's Ethel.} A few days ago, I was doing the dishes and I was trying to Work on myself and something interrupted me. And at that moment I had a realization of me reacting. And again today, I had [^] I was doing something simple in the kitchen and I was trying to Work and I had - there was a realization of my body doing,

for a moment. But in both cases there was - it wasn't little 'I' - it ^{me} wasn't aware of little 'I' existing, like you said to Vin, but it wasn't my ordinary mind either, as I know it, and I don't know how to place that kind of experience.

MR. NYLAND: You know, Ethel, when one is more and more familiar with the ideas of Work on oneself and what should be the functioning of 'I', there are certain thoughts and feelings which are pointing more and more in that direction, and then when one actually experiences something that is perhaps even unusual, or whatever it may have been in the past that you have seen it, this time you see it in a little different light.

For me, it is always a question of a little dawn in which there is more light than just darkness. And I don't call it Work, I call it still the preparation ^{or} for the possibility of something that is quite close, but not as yet over the line where I actually would have ^{an} the experience of ~~Awakening~~. And for that reason I think ~~that~~ many of these kind of experiences you have not really noticed, but now since you are more or less in the swim of Objectivity, without reaching the goal, you already notice certain things which you have not seen before. And that simply is the explanation.

I know that the ~~Sun~~ will come up; it ^{is} not full light, but it's gradually getting dawn. The ~~Sun~~ is still below the horizon; I cannot even see it. And there are no sun rays; only it is a little bit of reflected light. ^{From the early dawn} ^{on} when ~~then~~ the ~~Sun~~ is eighteen degrees below the horizon, the sky already starts to light up. It's only an indication that the ~~Sun~~ will come. ^{We} hope we will see it. But it isn't there yet. ^{Exhaustion - m.n!} When it happens, continue with it until you make it more full. When that state comes as an experience, you can definitely assume that you ^{could} ~~can~~ go further on that road. Then make an attempt. Then actually become impartial, or see if something

in you could be ~~impartial~~ to yourself as you are washing dishes, as you can stand still, as whatever may have happened to you in the past that is close to it, bring it closer. All right? *Edw: Yes, thank you. Ken!*

Mr. Nyland: Ken Dewar? Yah-
Ken Dewar: Mr. Nyland, *Ken Dewar.* The experiences of my ordinary life right now ~~is~~ ^{are} preventing....

Bill Hennigar: I can't hear it, sir.

MR. NYLAND: *who* You see? I have now an engineer ~~who~~ ^{who} also hears and is very much interested in the microphones, and he feels sorry when the microphones are not answering their purpose. *Do it, Bill?* (laughter) So Ken, a little louder *he*.

(inaudible)

Ken: The affairs of my ordinary life and particularly my employment, is preventing the contact with the Barn.

MR. NYLAND: *Oh,* yes. That is a difficult ~~problem~~, isn't it? And everybody understands that. One is in ordinary life; you have to do certain ~~fulfill~~ ^{fulfill} certain functions; you have to make a living; you are in ordinary life; you have obligations. They are very definite obligations for yourself, or for those with whom you are associated, for those you care for, for a family, for children, for things that are quite obvious in ordinary life, even in ordinary life having a very definite, sincere indication. And then the question is: I want to go to a meeting. I want to go ~~some~~ ^{where} in order to feed my ~~Inner~~ ^{Inner} Life. I need stimulus. I don't get it when I go to my ordinary existence because I'm so busy. And when ~~I am~~ ^{I am} busy taking care of a sick person, for instance, I'm liable to forget myself, and I want to attend to ~~what~~ ^{that} I ought to do in accordance with ordinary rules, morality, or ~~ethics~~ ^{ethics}, or ~~economically~~ ^{economically}, and therefore I cannot do either one or the other without knowing exactly why I will do one or the other. And I'm faced with a very difficult -- in a very difficult situation, to having to make a choice.

You see, one first must consider it as important because other-

wise there is no choice. If ^{there} ~~it~~ is something that you just say, "Oh, well, it doesn't matter because I cannot help it; I have to make a choice of one or the other," ^{of course,} ~~so forth~~ I take one or the other and I don't think any further, there ^{is} ~~is~~ really no choice. It's a question that one has to consider that ^{it} ~~is~~ almost equal, and because of that, you have difficulty of knowing what you really should do ^{and} in what direction. So you start to consider it: what will be the result when I go in the direction, ^{and} let's call it now, of unconscious existence. And I consider then also what would be the result if I went in the direction of aims ~~for~~ consciousness. If I go in the unconscious direction, I'm liable to be caught in that what I have done already before, and it may even be repetitious. ~~But~~ at the same time, since there is a choice, I can look at my unconscious direction a little differently, particularly if I would choose it. I say I do it at the expense of wishing to go in a conscious direction. ~~And~~ therefore, can I take ^{what} ~~whatever~~ it would mean in a conscious direction - something from that as a quality when I now have to go in an unconscious direction to fulfill my ordinary obligations? It is one way of considering it. I ~~take~~ ~~as it were~~ take, ~~as it were~~ as it were, the two choices together. I ^{abstract} ~~expect~~ from either one what I believe is essential, and I try now to bring about the essentialities of both into one, that is, within myself, while I now go in a certain direction which apparently at that point becomes of the heaviest weight for myself.

Theoretically, there is no difference between going in one direction or the other if I can make that kind of a determination. If I cannot make that, I will have to let it depend on the results which could follow if I go in ~~the~~ direction A, which is unconscious, or the direction B, which I call ~~conscious~~. In A, the results will be a good attempt to take care of certain important factors in my unconscious

existence , and then it will enhance the value of my personality,
 And I can say that as a result of that I will be able to understand
 better relationships between people or myself performing certain acts
 which are necessary for my personality in an ordinary sense but which
 are, because I have a choice, are of ~~the~~ definite value for me; otherwise
 I wouldn't even consider them. In the direction B, for uncon^{scious} ^{for}
~~Consciousness~~, I consider that what ought to be the result for me,
 and I should then go in^{to} the conscious direction with a firm determination
 that I will reach that kind of a result. Naturally if I do it, ^{I will --} it will
 enhance a great deal of my effort and ~~there~~ ^I will be much more concentrated
 in trying to make that effort in order to reach the results that I've
 set out to wish to reach. If I don't reach it, I've made a fool of my-
 self, because then actually there was no choice, because then ~~I~~ ^I could just
 as well could have gone in the unconscious direction because I have
 not utilized the direction B which could have led to more understanding
 of myself. And so I try it.

I try it once one direction and the other, ^I try the second
 direction. Then, ^{going} into that with a determination to see what is
 really right for me as a whole, I have to come to a conclusion that
 either I will continue to do what I do in the direction A, or I say I
 sacrifice direction A because it is more necessary for me to take
 direction B. If that is the decision, I'm faced with what to do with
 A; that is, I perhaps could not follow economically, or that what
 is necessary for the continuation of my living on ^{Earth}. It may
 be that I cannot continue to care for someone who may be dependent
 on me, but I have not ^(w) sacrificed that since I believe that I wish to
 follow the direction of ~~Consciousness~~ for myself. I incur tremendous
 obligation if I want to become conscious for myself and then sacrifice
 another relationship where I also have a responsibility. And unless

then my ~~/~~Conscience will allow me to do that, again I will have to choose my ordinary unconscious way. So the consideration is not easy to contemplate even.

At the same time one has to make a decision because you cannot do both at the same time. And there is no answer, ^{then} ~~and~~ only for oneself, I say, one tries one and the other, both leading to certain results. ^{WEIGH} And when one has results, you must ~~read~~ ^{weigh} them for yourself, ^{What} is the value, relative to each other. And then, I say, if you decide on the conscious road, you have to see that that what is unconscious as a responsibility, you also take care of in some other way. You cannot avoid it, ^{just} you cannot ¹dismiss it, ¹you cannot just say, "I become selfish because I want to grow up." When you do that, you sacrifice something else for your own selfish purpose and you are not in equilibrium, ^{even}, if you select that. The consideration of the two of them mutually including each other ultimately will lead to exactly the same purpose for your own development. And then when that can be considered as an ultimate aim, it doesn't make any difference which road you will take.

I hope it helps you, Ken. It's very difficult to make a decision, like in your case.

^{MR. NYLAND: Yah. Bill:}
Bill Hennigar: Mr. Nyland, ¹I've been getting tapes from an out-of-town group, and ^{well,} ~~uh~~ in listening to them ¹they have a good deal of seriousness. And ^{but} ~~uh~~ they're a little off, you know. I just wondered, in trying to reply to those tapes, should one consider any of the psychological factors or just answer the tape, from just where they--

MR. NYLAND: No, I think you have to consider the psychological factors because if they are serious, you don't want to disturb ~~their~~ seriousness. You see, it's quite easy to disturb it by simply telling them, ^{you} ~~they~~ don't know what Work is, or you're really wrong and this is it. If one says that quite coldly to a group of people who are honestly

trying to find out what it is to Work and in their seriousness are not entirely correct as yet, it is necessary first to acknowledge that they're serious and that you see their intention and that ^{you} as it were, you agree with that, that you feel that nothing will be gained until they are serious. After you have established that fact for them, and then they can have belief in you because you acknowledge it, so they know that you have paid attention to that what was valuable to them, then you can add, almost by the way, "Don't forget that Work is very difficult" and that you are liable to forget the principles of it, so in your seriousness you might ^{include} then ~~feed~~ a better understanding of that what is really Work. ~~And~~ ^{next} time you try that and remain quite definitely serious in ~~that~~ what you want to do. ^{but} it is better that you do it in the correct way, otherwise your seriousness will not lead to any particular result, ^{then} ~~and~~ only ^a ~~to~~ a satisfaction of having been serious." ^{Bill: ok Mr. N: All right? Bill: Thank you.} I think you can say it that way. ^{all right}

(Long silence.) ~~MR. NYLAND continues in general.~~

~~Q~~ You know, when one is heavy, it goes down more and more. Finally the heaviness reaches your feet; then of course your head is not functioning at all. Don't let the meeting go down! I understand your desire to formulate well and also the difficulty ^{yes} sometimes, or the fear you have. But you must overcome that. ^{Mr. N: yes yes.}
Catherine Baird: Mr. Nyland. ^{Mr. N: yes - K.} It's Catherine Baird. I noticed a trait of mine today that was difficult for me to accept in an ordinary way. ^A And trying to accept it ^{tr} in just an ordinary way, to regain my balance, I couldn't understand where acceptance in Work would come in. I realized I didn't ^A I didn't know how to accept myself.

MR. NYLAND: Well, I think when it is difficult already to accept yourself unconsciously, you ^{will} ~~you~~ have a hard time accepting it consciously.

Settle the question first for yourself, whatever it is that you saw and ^{you} disliked. Try to understand why, perhaps, you were that way, or you

saw your motivations. Usually you can dissect it. It is not just clear cut. It is based on a certain attitude or ^{on} something perhaps that someone else might have said, or a thought which happened to be in your mind. Try to find out really what ~~it~~ is that discouraged you unconsciously.

For the time being, don't try to become impartial. - ~~that is~~, in our sense of the word - to different manifestations of yourself. The reason I say this: ^{When} it is necessary to accept oneself as one is, it is really the acceptance of your life as it happens to be manifested. In an unconscious state, you don't make that distinction. You make it only because the form behaved in a certain way, and that you didn't like. And there is no possibility even of separating that from the motivation of your life. You see, so, it ^{'s} quite impossible to accept it, ^{than} ~~and~~ only to explain it or to say it is for such and such a reason, or whatever the different motivations may have been in your behavior form. You don't separate it as yet from life. ~~When~~ one works, there is an entirely different attitude towards one's behavior. I'm interested in behavior as being the result of my life; but in a ~~conscious~~ way, I want first my life to be recognized. And then I can say that that what I am now using as a form for the expression, has to be such that it is - I've used that word - in conformity with the quality of my life. And then, I say, one is quite free from ~~even either~~ ^{having} ~~either you have~~ to accept it or not because then I see what is really important. It's a question of my life existing as a force and ~~the~~ ^{the} perpetuation of that force for myself in the continuation of living. And ~~then~~ ^{then} the form first goes to the background as of no importance or becomes transparent, and then the form becomes ^{I can} translucent in the choosing of that what belongs to my life as expression.

Keep the two separate. They cannot be connected at all. They reach an entirely different level of operation.
Katherine: Thank you.

Mr. Nyland: Yes.
John Osher: Mr. Nyland, *Yah* It's John Osher. *Um* In most everything I do in ordinary life, I seem to be very anxious and don't have very much patience. It seems to be also the case in ^{my} work attempts, not that I'm so anxious to ~~wake up~~ ^{seems to} in my whole life, but in the attempt itself, I can't -- I can't ^{the} slow down enough to stay with it, even though a lot of times it seems ~~that~~ I really want something, and I can almost see it under a thin layer of myself, but I can't -- I can't seem to stop for it, or at least not long enough.

MR. NYLAND: Well, John, can't you tame yourself in ordinary life a little bit? You're like a wild horse.

John: Yeah, I am.

MR. NYLAND: So where will you go - to Heaven? Settle your affairs on ~~Earth~~ first. If you really don't have enough patience for ordinary things, how will ~~you~~ ^{you} have it for something that will take much more attention and undoubtedly will take a longer time?

John: This is what I worry about.

MR. NYLAND: Yah, of course, I would be worried too. So I would try to become more patient in ordinary life first. And whenever you see that tendency of yours, to be, as I say, to be ^{come} impatient, to wish something in a shorter time, try to realize that Rome was not built overnight. Neither were you. It took a long time ^{before} ~~for~~ you to ~~grow~~ ^{grew} up to be, let's say, 18. The cells of your body were not in the beginning joined together like ~~they~~ ^{all} are now. And ~~now~~ the different things that you at the present time own, like any kind of an organ you possess, has taken a long time to form.

Why be in a hurry? Because your mind is a little too quick. And you have to tell the mind, "Don't make so much noise." It's not that you want to stop your mind. It is only that the other centers have to become a little bit more so that they can match the mind, and then you can have more equilibrium for yourself which is expressed as patience.

Patience for a person is balance. It is the ability to control any force by means of the other two forces. And you can always win when there are two forces against one. So when it is your mind that is going a little too fast, the other two have to become more active in relation to the mind. So that when there is a mind that tells you certain things, consult your feelings. And if you cannot do that as yet, consult your body to see if the body can correspond to the mind in the way it happens to act. You will see that there is a difference, of course. And you will see that because of the body not adapting itself so quickly, your mind will automatically slow up. ~~Q~~ Something has to be in command of you, and it is not always in the centers. I've said it is your ~~Being~~. And from your ~~Being~~ you start to operate with that what are the three centers. I do not know if you understand the illustration that what a ~~Being~~ is, ^{is} really the fusion of the three centers. The being of a personality establishes the level of a personality as it is as a result of the three centers functioning together in a certain way that we call still unconscious but in any event ^{as} ~~in~~ a certain partnership. They're not fused, they're not homogeneous, they're not one in the real sense, but they act as one when one becomes interested in wanting to do something well. Regarding that, your patience has to be understood ~~from~~ ^{on} the basis of one center wanting to get a little bit ahead of the other two. From the standpoint of your being, you can understand to tell them or you can tell actually any one of the centers to keep quiet because you operate from your being. In that you have patience; in the centers you may not have ^x. You understand how one can regulate that now?

John: I think I understand. I -- I have difficulty. I get so caught up in the idea that I'm a certain type and I am ^{as} ~~what~~ I am, and that I can't change---

MR. NYLAND: Yah, but that of course is already wrong to start with because that is definitely prejudice. It is like simply saying that I can't help it because of my nature. In these kind of things we don't talk anymore about what is my nature, what is my astrological chart, what is my I CHING, what is my Tarot cards, what is in my palms, what is my phrenology, what is numerology for me - all that becomes completely unimportant. All those things belong to certain understandings of laws in terminology of the Earth.

We're trying to talk about something that has a language of its own belonging to a higher level. And in that I cannot tolerate impatience because everything of me doesn't know about the higher level. It's only that in certain situations on the Earth, I'm a little familiar with the functioning of my three centers. That is why I allow one to run a little ahead of the others and the other two become impatient. But when I really accept myself as-- as I am, and knowing that whatever there is as type, that I still, regarding the potentiality of waking up, I am like a child. That I can understand with my mind, I can understand it with my feeling. And when there is that kind of combination between the two, then that what is really becoming impatient and is expressed in my body, I can counteract. You see, the solution is really in seeing the three centers not operating in accordance with each other, and the more you can now make the three centers function together for one aim, the less impatient you will be. All right?

Harriet Siegel: Mr. Nyland, It's Harriet. I'd like to pursue that, making the three centers function for one aim because it's my problem right now, is that emotionally what I wish when I work is to know that what I'm doing is connected directly with my aim. And the wish is not to work; the wish is to know that I'm really getting

Solm: Thank you!

Solm: Ah.

MR. NY: Yah

MR. N. who?

H.

Harriet
MR. N. - yes, Harriet.

~~someplace.~~ Some place.

MR. NYLAND: You say the wish is "not to Work"?

Harriet: No, the wish is not "not to Work"; ^{the} wish is to really -- the wish is attached to-- to having some proof that what I'm doing is ^{leading} ~~really~~ in the direction I wish to go.

MR. NYLAND: Oh, but why would you want to wish it at the time when you're busy with it?

Harriet: No, it's not ^{it's} not in that. It's like I could come ^{over} and spend a day and make many efforts, and at the end of the day, examining the day, I'm-- I'm not satisfied, emotionally.

MR. NYLAND: Well, that may be. Could you then become more satisfied the next day if you could make up your-- your mind?

Harriet: Well, I don't know how to change it. I don't think that I'm --

MR. NYLAND: ^{by} ~~the~~ acceptance of yourself that you cannot change yourself.

^{that} ~~Harriet~~ you understand? I Work with a certain machinery. I have to learn how it operates and what it is really made of. I do not like the machinery; I would like to change it every once in a while. And the task for me is to accept exactly the way I am. When I know that once and for all it is that, there is no further question or argument; then in that kind of ^{an} acceptance, I've said many times, I become free, because I don't want to talk anymore of how I wish to have certain things changed, and I don't talk at all about certain results I want to reach. I will be satisfied when the machinery is running in accordance with the laws of the machine itself. That belongs to me. That I can say is there when I accept it; something ^{from} of me is free ^{from} of the interpretation of the machine.

Maybe we turn it over, Bill. (Cassette turned)

SIDE II

You see, I say sometimes I wish freedom. And I do not define it always, because it is so easily understood that I'm bound. But

when I try to define what it is really that I want to become free from, it is really my thoughts as interpretations and my feelings as a wish for a change. Now if I say I want to accept myself as I am, and I then know that that what I am is what it is ^{that} that it is mechanical, that it functions unconsciously, that it has its own thoughts which are always the same kind of a thought in relation to that what is my machine; that my feelings are always the same regarding whatever is the property of my personality, ^{the} the real freedom is in acceptance of all that so that I know it is there without any further argument, so ~~that~~ ^{that} then I reach freedom from my old interpretation. So when I say, there are no further interpretations, I have freedom. I accept myself as I am with the wish to change myself. And I see that, after some time, as always coming up that I want to improve, I want to do this, I want to do that, ^{very} and that is such a characteristic of mine that it is ^{very} difficult even to accept it because I say I am changing because of this characteristic and, since I change, I'm different. And of course, I'm not different at all. I keep on wishing to change, I keep on having that characteristic, without even emphasizing what I want to change into.

Accept yourself much more than you do, Harriet. Don't have any description of what you ought to be. The ~~Wish~~ for Objectivity is only to be ~~Objective~~. To what, one doesn't even decide that, and surely not what you will observe. The fact of ~~Awakening~~ is only to be ~~Awake~~, no description of what you will see when you are. When you are ~~Awake~~, and then, you might say, are present to that what you are at that time with 'I' functioning, 'I' will tell you immediately what ~~it~~ is seeing. Even then there is a step before the 'I' will decide to come down to ordinary life and help ^{you} to change it. Changing is far off.

Automatically we change in unconsciousness. As soon as I make an attempt to wish to ~~wake up~~, I change already because I don't like sometimes, or I become nervous about what I'm seeing, or I can't help it. ~~It's~~ just almost automatic that I will change when I try to observe my walk. I will go a little slower. I can explain why it happens because I know there is so little energy, so when I want to use it, I want to use it most efficiently. ~~So~~ I slow down with my walk in order to ^{be able to} keep track of my walking. But that's my ordinary mind again. I really ~~wake up~~ at the time when there is absolutely nothing of me that is engaged. When I ~~wake up~~ accidentally because of a stroke of lightning and then I see, it is fortunately nothing of me, but I do realize then my existence, and it is not a result of anything I have done. That's really the way 'I' functions. When 'I' functions, it's really not that I've done anything. I call it 'creation'; in reality it is ~~Grace~~ from the Lord. All right, Harriet? *Harriet's*

Ross Trattler: Mr. Nyland. ^{Mr. Nyland - Ross:} Just what you talked about, about ~~Acceptance~~, I have a feeling for, but still I feel that there are certain states of simplicity for me that are good for my Work. And I want that - I want to have that state of simplicity to Work because I see that I get carried away with my - let's say, letting myself be ~~as~~ as I am, takes me far away from that simplicity which I think is good for Work. But then it seems ~~that~~ if I strive for that kind of simplicity, ~~am~~ *am* I, ~~trying~~ trying to build up some kind of ivory tower?

MR. NYLAND: Oh, no. Do you think you have to be in an ivory tower in order to be simple?

Ross: Sometimes it affects me that way.

MR. NYLAND: The simplicity is in the reaction of yourself. You can live in the heaviest traffic and still be simple.

Ross: I've had that experience.

MR. NYLAND: Yah, don't misunderstand it. It has nothing to do with the circumstances when you want to indicate a reaction

on you as you react to it. But usually I don't want to make a separation between that what is in the outside world and affects me, then in accordance with the noise and all the things going on in the outside world, my reaction is very similar to the action on me. But you see, the simplicity can be reached by not going to an ivory tower but by living within. And there is no objection to try to create a condition of simplicity for yourself, because your Work then, logically, can function better. Because then it is a question of how much energy should go in one direction or the other. And the more simple the conditions are, the less the reaction is, the less there is used up in that unconscious way and the more there is left over for the possibility of creation of 'I' or on the road to consciousness. Don't identify simplicity with an ivory tower. You come to yourself within. You reach simplicity when you go from surface to essentiality. You reach austerity when you go from essentiality to Real Essence.

MR.N: Yes. Judy:
Judy Benowitz: Mr. Nyland, Judy Benowitz. *MR.N: who is it? Judy: Judy Benowitz. Mr.N: Yes. Judy:* In trying to consider the obstacles - what's in the way of my making up - I realize that my imagination is something that binds me greatly, carries me away very often during Work attempts; yet I value it very much.

MR. NYLAND: Why do you value it when it takes you away?

Judy: For one thing, it feeds my wish to Work.

MR. NYLAND: *but say* You said it takes you away.

Judy: *But - but* I need it somehow to *to* to give me some picture of what *of what I want* of what might be the result of Work.

MR. NYLAND: Then the question is what, what does take you away from what?

Judy: I'm really not very clear about it.

MR. NYLAND: No, you mentioned it. You said it takes you away, but you said it is valuable. I say it is not valuable if it takes you away from the ability to Work.

MR. NYLAND: You talk in circles. You either say that it's of value, and then you say it is not of value but you don't want to give it up. If you don't want to give it up, of course there is value. But maybe the value is quite wrong in connection with something else you also want to reach, and when one is in the way of the other, either one or the other has to get out of the way.

Make a much sharper division between what you wish in your life. It's either your ordinary existence with imagination, with a lot of nice feelings and emotions and so forth, or it is a wish to become what you are not now. In one direction you remain natural, even if you bring it up to certain levels which are enjoyable. The other side is a new world which does not exist and which you want to go into because it is adventurous and ultimately will lead you to freedom.

Victor Sirelsen: Mr. Nyland, ^{See the last page} ~~It's~~ ^{VIEW} Victor. ✓ This evening when I got out of my car, I tried to Work while I walked to the Barn. And there's two things that I'd like to know about that. The first is that at a

certain point, I got distracted a little bit when I saw somebody and wanted to move out of their way, and at that point I still wanted to Work, although I was ^{that there was} I was distracted, like I said. And I had a feeling ^{that} in order to reach something, I had to continue trying to Work, but it wasn't strong enough to do it without distraction. It's a point that I seem to reach other times when I try to Work, that even if my effort seemed to have ⁱⁿ quality of simplicity and something changes when I try it, there's still that, when I stop doing it for some reason, I haven't ^{haven't} got to where I want to get.

MR. NYLAND: If, at that point, you have still some desire that you want to get there, can't you then make an additional effort?

Victor: Well, I did that, but the desire left as I got more distracted.

MR. NYLAND: Yah, but I mean after the distraction, and you discover that the desire is less, can you then increase the desire?

Victor: Yes. In this case it's much later; it's now.

MR. NYLAND: It's good it's later; it's unfortunate, you say, ^I you have an unconscious period. If you can ^{and} ^{if} you have the time, try to put yourself back again in the place where the distraction started. ^{Then} you can make it, as it were, a little more continuous as far as space is concerned. So at the time when you knew you were distracted because you happened to see someone, you go back to that place and then you ^{wake} up to yourself while you now continue ^{with} your aim as you had originally. It'll be a little bit more satisfactory ^{very} but it ^{it} doesn't amount to very much. There are so many unconscious periods ^{during} a man's ^{life} life during the day that one a little more or less doesn't really matter very much. ^{In} In the beginning ^{when} when one tries to Work and also for a very long time, it doesn't matter at all. The balance between the two, that is, ^{conscious} conscious and unconscious periods, is so much in favor of unconsciousness that that what is ^{conscious} conscious is practically less than one half of one percent.

Victor: I wasn't as concerned that I stopped--

MR. NYLAND: You should have been! It's fortunate that you even know at what time you lose yourself. Usually one doesn't. But if you can trace it so definitely to being distracted because someone else was in your way or your thought - that's wonderful. It is just the other way around. ^{le} If I want to Work, I know when I make up my mind; I wish to Work; I create; I know it is there from that moment on. I said that the other day. Then the line goes up, a vertical line right there. I make that attempt. It's there ^{and} There I'm on top of that line. And then I continue with my ordinary life and gradually it slides down until it reaches a point where there is no more consciousness ^{and} and I don't know it as yet until a little later ^{and} I realize ~~that~~ I have lost it. I really don't know when I lose it. But I say it's marvelous when you know ^{when} exactly you lose it. Immediately you ^{can} say, I climb up this post again because I want to be conscious. That is another solution to any kind of ^a distraction if actually you can trace ^{the distraction} to culminate in a point of your loss.

There are many ways, Victor, one can handle it and really there is no particular rule for it. But when it does happen and you're ^{not} having a sincere desire to want to see because you've made up your mind from the car to the Barn you're not going to lose it, you don't want to - that's your aim, so that when you reach the Barn, you're still making attempts for consciousness. It's quite right.

^{no} Q Then don't let a distraction be in your way. And when it does happen, say immediately, I make more of an effort ^{if} if I know that I've lost it and I still have the energy to ^{work so} Work on myself. You can do it differently, too; it doesn't matter. I say you go back to the place where you lost it. Okay, you can go back and say, "I lost about a half a minute, so when you get into the Barn, I keep on Working for another half minute in order to satisfy my original desire ^{of} of having so much energy for the ~~Wish to Wake Up~~. But all such things for me, you know, it is not that mathematical.

I have a ~~Wish~~; I let it run as long until it's finished; then, if I can, I pray to God to help me to continue with it. And sometimes He helps me and sometimes He doesn't. Sometimes I don't pray the right way; sometimes He says, "It's not necessary any ^{more}; you ~~made~~ made enough of an effort." I--I let it go, but the next moment or a couple of moments later or five minutes later, I am reminded again ^{about} the task, ^{about} me, unconscious creature as I am, and I sit down. All of a sudden I remember. I make an attempt. I don't limit it. I say, it's good when I get out of the car. It's fine. It's a change of movement. I get out, because from sitting I start to walk so I happen to remember, so of course I ~~can~~ ^{have to} make an attempt. When I get to the door of the Barn, I wait. I don't go in automatically. I say, "Okay, here I am, but I first want to know that I am here, and the Barn is here." I come into the room. I see people. I remember. I sit down. Right there, I'm not interested in anyone else; I'm interested in myself, sitting down. I wait. My thoughts come in. I'm distracted. And then I see this creature sitting. Again I'm reminded to ~~wake up~~. Don't look at all the rest of the people, ~~and~~ don't have too many thoughts about them. Maybe I can see something within myself, which ~~is~~ there. I hope to discover it. I close my eyes, maybe. I say, I'm here. I Work. All right, Victor?

Victor: Yes, Mr. Nyland.

Mr. N: Yes, ~~Victor~~.

Mr. N: Yes, ~~Kerry~~ Kerry!

Kerry Millay: Mr. Nyland? ^{Mr. N: Yes, Kerry!} Kerry Millay. A few minutes ago, by way of preface, you said that ^{that} that you mentioned the kind of experience where it is as though you're not doing anything, you're not making an effort any ^{more}, and something else is there and is ~~aware~~ of you. That's an experience I've had a few times. Now, --

MR. NYLAND: Now describe that experience again.

Kerry: Well, I can describe a time that it happens.

MR. NYLAND: No, no, try to describe exactly the same as what you just now have said.

Kerry: Well, that, ~~uh~~, I'm no longer making an effort and there ~~is~~ is

just something there that ^{is} ~~is~~ Aware of me.

MR. NYLAND: No, that's just wrong. That's why I wanted you to repeat it. An effort can only be made by the constant effort to create an 'I' and an 'I' is the only thing that can actually be ^a ~~the~~ result of an effort and give you information about ~~Awareness~~. Nothing in your unconscious existence is capable of any form of ~~Awareness~~ the way we mean it. When I make an effort, as long as the 'I' is there, that 'I' can remain ~~Aware~~ of me. When I do not feed this attempt, this effort, if I stop with the effort, my 'I' disappears. The 'I' does not belong in an unconscious world. It can only be there when there is on my part a ~~Wish~~ for ~~Consciousness~~ which creates the 'I' in the midst of the activity of unconsciousness. When there is no ~~Wish~~, no 'I'.

Kerry: What about, then, ^{an} ~~an~~ accidental experience?

MR. NYLAND: In what?

Kerry: What about an accidental experience, then?

MR. NYLAND: Oh, ^{accidental} ~~an accident~~ is not my concern. I have nothing to do with it, ^{and then it's} only ~~that~~ I experience it. I don't get credit for it.

Kerry: All right. ^I ~~Now~~ let me go on with what I was going to say, then.

MR. NYLAND: Yah, but you know, you were on the wrong road.

Kerry: I'm not sure, I'm not sure. I accept ^{what you said}.

MR. NYLAND: (laughs) All right. I am telling you, you are on the wrong road. Now ~~continue~~.

Kerry: Maybe you can stop me again.

MR. NYLAND: I probably will, (laughs) [/] Go ahead.

Kerry: ^{yeah} ~~Yes~~. A couple of days ago, after not being able to Work for awhile,--

MR. NYLAND: Kerry, you know, your tone doesn't - I don't like. You're not telling me a story, are you? A couple of days ago? We don't talk like that about Work. We talk from a certain serious place within oneself, where it has to do with the possibility of growing up, of

countering [^] encountering obstacles, of having to fight against unconsciousness, on trying to find to find materials for the building of a Keesdjanian and a Soul ~~Body~~. We talk about a relationship with God. You don't. So please don't talk.

^{Kerry (yes)}
^{Mr - Yah Cheryl}
Cheryl Cole: Mr. Nyland, ~~Mr~~ Cheryl Cole. Many time when I Work, I reach [^] it's like it doesn't go very far. And yet there are times when I Work that I Work from a place in myself that seems to be very deep. And yet [^] when I Work from that place, it seems like it happens only by chance. [^] And I'm wondering if there is a way that I can touch that place in myself more often.

MR. NYLAND: Cheryl, supposing you are engaged in a very simple operation like washing dishes or making a bed or dressing or standing in front of a mirror, combing your hair ^{and} whatever [^] may be. At a certain time when you do that, stop your particular movement, and whatever you are doing, stop it. Close your eyes and try to continue with entering within yourself. Make that effort while you are, as it were, resting with your body. But there is a desire on the part of yourself; with energy which is available, you try to keep on penetrating, penetrating deeper and deeper within yourself, until finally you give up and say, "That's as far as I can go within myself. That is, in all my sincerity, my honest attempt." Then take a deep breath and relax and let it all go. Don't Work anymore. Not for a little while.

When it happens to come again as a ~~Wish~~ for Work, you can do it again, but during the day, no more than three times [^] that kind of intensive effort. You will find that after some time, several days, you will reach certain things you have never reached before. [^] And that kind of sincerity will then, I say, pay off. Try that.

^{Mr. Nyland: Yah Bonnie!}
^{Cheryl: Thank you.}
Bonnie Cross: Mr. Nyland, Bonnie Cross. [^] And ~~one day~~ ^{Monday} you suggested that when I Work this week to walk instead of sit. [^]

MR. NYLAND: A little louder, huh, Bill?

[^]
Bill: Yes, Sir -

Bonnie: I was walking while I was making Work attempts this week, and something occurred that I'd noticed only a few times before in my Work attempts and I was wondering if I was on the right path. Um While I was making the attempt, there was the experience of centering within myself - I don't know if I can describe it much better than that. There were no thoughts or feelings running through I was ~~Aware~~ of my body walking, and there was a quality of aliveness to it. I can't describe it much better. I was wondering if that was anything in the right direction.

Bonnie: Thank you.

MR. NYLAND: Yah, I think it's right. Keep on doing the same thing.

Me N.

Try to intensify that kind of ~~Awareness~~ of yourself, if you can. But if you cannot do it, ^{it} quite all right. Try to keep on doing what you're doing, walking, and at times you will lose it; at times it will be there; at other times you will start to describe it; and at times you will not be impartial, but all of that will be to some extent mixed up, ~~that~~ ^{but} you know approximately what it ought to be, you, I'm sure will want to look for it, and you may not reach it; at certain times you will reach it, accidentally. But keep on making attempts of that kind. It's quite right.

Bonnie: Thank you. Mr. Nyland: Yah - William:

William Duncan: Mr. Nyland, William Duncan. ~~Um~~ I've been trying to Work harder, to put more effort into my attempts, and I've come to a stumbling block. I can't seem to do that. I try to have something present to me, and I've been trying to deepen my ~~Wish~~, but it still seems to be too shallow to me. ~~Um~~ I've been trying to, somehow or other, to realize who or what I am in relation to the largeness that's not me, but I'm having trouble. I need some help with that.

MR. NYLAND: Why do you compare yourself to the largeness?

William: Well, I've been trying to [~] ~~~~~ been trying to deepen my ~~Wish~~ that way, perhaps, and realize my nothingness.

MR. NYLAND: No, the question is, when you want to deepen it, you

don't compare yourself with anything at all. As soon as you talk about largeness, you compare it with something outside which is more than you are; as soon as you want to say that that what is inside you would like to explore - fortunately you don't know enough about it and if you did compare it, it would be a comparison of something that is active with something that is not active, not as much. It's not so difficult to go from superficiality to essentiality, ~~because it is~~ ^{because it} ~~but I think~~ ^{is} much more simplified. But I think the trouble is that you keep on thinking too much. No comparisons.

You just happen to be. You are walking or do anything. Something in you wishes to become ~~objective~~ ^{subjective} to your existence, and that's really the whole problem. The difficulty is not in creating it. The difficulty is in maintaining it. And so, even if there are several flashes, and the energy has worked out because there is too much thought about it, you have to wait until you are a little bit less thoughtful.

But don't worry about it. When there is a real ~~wish~~ ^{wish} on your part, it will gradually take the upper hand, and you will realize that your thoughts and your feelings and whatever it may be are in the way, you will then tell your mind or your feeling not to have that kind of activity; you reduce your conditions to such simple atmosphere in which there is no need on your part of any kind of reaction. That of course would be the simplicity of the outside world which then reflects in you as not reacting as much and you become simple, only for ^a ~~the~~ reason that at such a time, there is much more equality between that what is necessary to be fed, which is then requiring a small amount of energy compared to the energy which is for the ~~wish to wake up~~ ^{wish to wake up} which in the beginning is also small. But when there is a possibility of equating them almost, you have a fifty-fifty chance. You see what I mean?

William: Yes, Sir.

Mr. Ryland: You-- you're not simple enough about it. You think too much

about that what you wish to obtain. All you wish to obtain is the fact of your existence. And that, I think, is quite easy. But the description of it becomes so difficult. *(William: Thank you. MR. NYLAND!)* All right.

A -Bill, how many more minutes?

Bill: Nine.

MR. NYLAND: Nine more minutes? One, two, three, four — *yah.*

BETTYE GREENWALD: Mr. Nyland? There's a certain cycle that runs in my life and it just keeps happening over and over again, and I've gotten to the point where I just don't want it anymore. It's a reaction to certain situations. And I wondered if there was really something that *^* that I could do when I see it. *o*

MR. NYLAND: Certainly, there are lots of things you can do, Betty. *Betty: what?* That is a cycle that takes place when you're there at a certain point and you know it goes on; you can stop it, you can get away from it, you can take a glass of cold water and throw it in your face.

Betty: I try a lot of different things...

MR. NYLAND: Yah, but you don't do this, what I'm just now...

Betty: No, I do not do *throw a glass of water in my face.* *(general laughter)* *you tell me what false doing all the time, otherwise you wouldn't talk about it*

MR. NYLAND: (partially obscured by laughter) You are so interested in what you're doing *all the time.* *because* otherwise you would talk about it. You still are suffering under it. Take a glass of cold water, throw it in your face, tell yourself, "God damm it, I don't want it." Okay?

Many times we are so God-damned weak, and we start to say that we ought to do this and we ought to do that and we keep on talking about *it* without doing a single thing about it. Unless you make up your mind that you are sincere about what you don't want about yourself, you're not getting *^* going to get rid of it. You've got to make an attempt to get rid of certain things that are a little deeply *uh* immured in you, deeply situated. You have to dig, dig!

I've compared it sometimes to the hydra of the head. You cut it off; three other ones appear. And Hercules, when he had to solve that problem, he had to use a torch and burn them out. There are certain things in one ~~one's~~ ^{one's} unconscious life ~~that~~ ^{which} are absolutely ridiculous that one holds onto them. And you, every once in a while, you have to get rid of them, ~~Like~~ sometimes cliches or ~~ordinary~~ ^{just} ordinary blah-blah-blah nonsense talk, or things that you see yourself, how idiotic you are. Afterwards you realize that you're stupid and you know it and you're not even ashamed of it. ~~First~~ ^{First} become ashamed, and then maybe, after some time, you become organically ~~ashamed~~ ^{ashamed}. That's really what is necessary, this organic shame, of that what you continue to be as an unconscious human being, still knowing about Work and about Gurdjieff and about ~~Ideas~~ ^{Ideas} of Objectivity, and still maintaining the same God-damned old thing of yourself, repeating time and time again, without making any effort to ~~make~~ a little change in that. That is really where it comes down to. You think you can serve two masters, ~~Business~~ ^{Business} as usual. It doesn't exist and it cannot be. One has to give way. You sacrifice one thing for the purpose of something that is higher. If you honestly mean it's higher, then you will Work. If your death, if that depends on it, you will Work, if you love ~~Life~~ ^{Life}. If you only could see that in your unconscious state you continue to die, day after day. And of course at the end, when you actually die, there is no difference anymore. You're dead already, ~~In~~ ^{In} three different centers sometimes, ~~and~~ ^{you--} only your carcass is walking around on the ~~Earth~~ ^{Earth} a little bit longer because you happen to breathe or you feed it a little bit. ~~Where~~ ^{Where} are your ambitions? Where is your desire for real ~~Life~~ ^{Life}? Where is your desire to ~~Wish~~ ^{Wish} to Work, to use your energies for a good purpose, for a purpose that has an a-- has really a chance to continue to exist. [?] The question of permanency is that question of freedom, ~~XXXXXXX~~ because if you're free, the thing ~~that~~ ^{that} does

exist and from which you have loosened yourself, that becomes permanent. That is freedom. That is what we aim at. But you won't get it by hanging on all the time to your same old thing in an unconscious state. Get rid of it, or make attempts, or use all kind of little bit of ~~un~~^{the} donkey bridges.

Well, as I say, a glass of cold water sometimes will help you, ~~a~~ wet towel at the edge of your bed. When you get up and have to answer the telephone, you won't go back to bed anymore. You would be ashamed if you did it. That kind of shame about your unconsciousness, when you say I really can't help it, and it is my nature, and all of that, ~~that~~^{that} is all nonsense. It is your laziness that prevents you to wish to do something about it. Then you can get over all your different little cliches and all the different ways of behavior when you know that they are there and ^{when} you know ~~that~~ they ^{are} in the way; you really don't want them because there is an aim. Keep that aim in mind: I want to grow up, I want to become a ~~Real~~ Man, a conscious man, ~~Harmonious~~. I want to be able to become dependable; I want to be honest; I want to be right in the real sense of the word. I wish to go to God. ~~How~~ How do you think you will prepare, if you know you were going to meet ~~him~~^{him}? What would you wear? How would you dress yourself up? What would you do previous - nervously running around? Would you polish your shoes? Would you have a tie on? What kind of face will you have? Will you wash yourself? Will you part your hair? Put some extra hair pomade on? What will be your appearance? And then when you see him, He sees you, ~~what~~ what will you say? Have that kind of thought ^{once in a while} in the morning when you ~~wake~~ up, when you get out of bed. ~~And~~ and then maybe you can see yourself, and you see how you are, dressed or not dressed, but within, because God doesn't mind very much how you look. He knows what you should be, and then He says, "Are you?" and your answer could be, "Yee, I am." If you say that, that's the prayer for you for that day. ~~So~~ So good night.